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Professor Samuel Miller  
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- 1 Scott's Rights of God.
- 2 Miller's Fast Sermon. yellow
- 3 Dwight on Goodrich.
- 4 Morse's Masonic Sermon.
- 5 WWhorter's Missionary Sermon.
- 6 Rogers on Witherpoon,
- 7 Pearce at the Ordination of Melcher  
<sup>Kirkland on Melcher.</sup>
- 8 Cogood on Prophecies.
- 9 Lumbull's Ordination Sermon.
- 10 Emmons's Ordination Sermon.
- 11 Calvin on James.
- 12 Steven's Ordination Sermon.







A  
S E R M O N,

DELIVERED

AT THE INTERMENT

OF THE

Rev. *JEREMY BELKNAP*, D. D.

MINISTER OF THE CHURCH IN FEDERAL STREET,

B O S T O N,

June 22, 1798.

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BY JOHN THORNTON KIRKLAND,

MINISTER OF THE NEW SOUTH CHURCH, BOSTON.

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BOSTON:  
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JOHN ix. 4.

I MUST WORK THE WORKS OF HIM THAT SENT ME, WHILE IT IS DAY: THE NIGHT COMETH, WHEN NO MAN CAN WORK.

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SOLEMN and affecting is death, approaching in his usual forms, and levelling undistinguished victims. The thoughtless or the insensible only can see without emotion the funeral of the stranger or acquaintance, brought to his end by the gradual waste of disease or the common decays of age. But is there an instance of mortality, where the victim is a friend, interwoven with our hearts; a husband, a parent, a brother, bound to us by every natural and domestic tie; an instance, in which the stroke was sudden, and the period many years anticipated the course of nature? We are not human, if we can avoid keen distress. Does the breach thus made extend beyond the circle of private society into the community; compelling her to mourn, with relatives and friends, that Religion, Science, and Patriotism are deprived of a distinguished ornament and support? The triumph of the destroyer seems to be full; and extorts from the pious and feeling heart its afflicted prayer, HELP, LORD, FOR THE GODLY MAN CEASETH, THE FAITHFUL FAIL FROM AMONG THE CHILDREN OF MEN."

You

You have just mingled your sorrow, Fathers and Brethren of this Christian Society, with that of a sister Church, in this town, for the sudden and affecting departure of her valued pastor, and you are now called by the Supreme and Righteous Disposer to drink of the same cup; and behold the light, which has burned and shone in this golden candlestick, at once extinguished by the chilling damp of death. That sun, in which ye began to rejoice at noon, and in which ye hoped to continue to rejoice to the close of a long day, has suddenly gone down, no more to greet your longing sight in this lower world. However apprehensive you were for the duration of a life, whose thread had been weakened, though not its value impaired by disease, it was not possible for you to realize the affecting thought, that your Pastor's last was his final address to you from this desk; and that he would no more visit the House of God, but on his way to the tomb. So vain is the hope, so fleeting is the breath of man! In the morning he groweth up and flourisheth; in the evening he is cut down and withered. As men and as christians it is becoming in you to mourn that you "shall see his face no more." Are there any friends of religion and learning, of the church or their country, who will not join you in deploring an event, which so deeply concerns your improvement and consolation, the religious education of your children; and the general cause of christianity, of social order, of useful and ornamental literature? But while we feel, let us submit, while we suffer, let us learn wisdom. Let us not act as if we had nothing to do, but first to weep over affliction and then try to forget it, regardless of its cause or end;

end; since we are assured that it springs not from the dust; but is the messenger of heaven, sent on an errand full of love, designed to convey important instruction, to inflict salutary discipline, and to conduct us to the fountain of true consolation. “Hear ye the rod and who hath appointed it;” and woe will be turned into blessing and sorrow into joy.

Could that voice of our departed friend, which spoke for God and virtue with sweet persuasion, break the silence, in which it is locked by death, it would doubtless exhort every one present to consider, and apply to himself the words of our Lord, “I must work the works of him that sent me, while it is day; the night cometh, in which no man can work.” With the solemnity of truth and the zeal of affection it would address us—“Let the scene before your eyes effectually remind you, that you are not your own, but the creatures of God; sent into the world by him, with all your talents and opportunities, not to indulge ease and security, but to be awake, diligent, and active; not to follow the impulses of appetite and fancy, but to perform the service, which your Creator has allotted. The time is short—death cannot be distant, it may be near;—make no delay of your duty, for the grave will put a period to your labors.”

Often do we conduct, as if we were the production of giddy chance or blind fate; forgetting that life and its continuance, the powers of our nature and the circumstances of our situation proceed from God, the sole fountain of being and happiness. We should view them as a trust committed to us by him, to whom we are accountable for their improvement.

Are

Are not the faculties of body and mind ; understanding, by which to judge and reason ; conscience, by which to determine the right and wrong ; social affections, the revelation of our duty and happiness, and all its efficacy upon our hearts and lives ; so many instances of the divine bounty and grace ? None but the thoughtless or depraved can overlook the disposing hand of Providence, both in their advantages of birth and education, their station and circumstances, their health, reputation, riches and friends ; and in their sickness, losses, difficulties, and sorrows.

Being thus sent into the world by God, with all our talents and opportunities derived from him, what is our end ? Is it to sleep on the bed of sloth ? To waste our years in idle inactivity ? Is it not rather to be diligent and laborious ? Man is not excepted from that law of action ; which binds all other creatures. Powers of body and mind were not given to be unexerted, nor opportunities of Providence and grace, to be unimproved. Since our talents are impaired or lost by disuse ; since by exertion only can we provide for our preservation and well being, our tranquillity and ease ; since sloth debases our nature, lays us open to every temptation, and throws contempt on the gifts of God, bestowed for important purposes ; we must be sensible that diligence and activity are not less our duty, than our happiness.

Think not however that we have only to make, unconcerned how we direct exertion. Better is it to lie down in inaction, to be resigned to sloth, than be surrendered to “heedless rambling impulse,” to un-governed passions, to insatiable appetites, to wild fancies. We must work the works of him that sent us.

What

What are his works, but all the duties of life? All which fulfil the end of our being, our own greatest good in connexion with the greatest good of others and the glory of the Creator, should engage our pursuit. Happily for human ignorance and prejudice, we are not left to discover the methods of attaining to this end by the partial and uncertain light of our own reason; but are guided by the instructions of revelation, the plain laws and example of Jesus Christ. They teach us, that we are doing the works of him, that sent us, when, under the influence of piety, of natural affections, and the duty we owe to our higher interests and the good of others, we are making comfortable and decent provision for the outward circumstances of ourselves, and those connected with us; when we are endeavouring to acquire all useful knowledge, and especially divine and moral knowledge; when we are striving to establish in our hearts and lives holy dispositions and habits, faith and repentance, devotion, benevolence and self-government; when, by the discharge of the duties of our calling, and by other labors, adapted to our talents, taste, and opportunities, we are contributing to the welfare of society; and directly and indirectly to our own, and others' eternal salvation.

Let us be persuaded to dwell on all the motives to this diligence in the duties assigned us, arising from the present and future reward annexed to it; from the worth and dignity it implies; from the nature of the happiness, it affords, intense, durable, constant, independent of accident and time; and from the baseness and weariness, the shame, remorse, and misery inseparable from an unimproved and useless life.

Let us look into the future world to that outer darkness, weeping, and gnashing of teeth, threatened to the unprofitable servant ; and to that glory, honor, and immortality promised to those, who patiently continue in well doing. But on this occasion it becomes us particularly, to lay open our hearts to the commanding motives to activity and diligence in the works of him that sent us, arising from a sense of the short duration of our opportunities ; and a respect to death, as the period of our labors.

The brevity of this duration is fitly represented by a day. How many of the first years of life pass away in the immaturity of the faculties and the discipline of education ? After we become capable of useful action, how much time is wrested from serious employments by the necessities of nature, the forms of civility and the avocations of amusement ? The greatest genius is not secure against premature imbecility ; since it is sometimes the will of the Supreme Disposer to “ pour contempt on the mighty by weakening their strength, and to take away the heart of the chief of the earth.” But the longest life, enjoyed in health and vigor is a vapour, that soon passeth away. Who shall presume on long life ; or even on to-morrow ? since we may be cut down in the morning, or our sun descend at noon. “ Is your strength, the strength of stones ? Is your flesh of brass ?” The warnings of mortality utter their voice in the weakness of our bodies, exposed to disease within and accident without ; in the ravages of the destroyer among the young and old, the rich and poor, the great and small. Though ignorant how long or short may be our stay on earth ; of this we are assured, that



that every passing hour hastens its termination. The moments gone, are gone forever. With an unperceived, but steady progress, we descend the stream of time. When we are sleeping or waking, our frail bark glides along, till, arrived to the end of the stream, however unprepared, it will shoot the gulph into the wide ocean of eternity.

Is not this frail and transitory condition, a powerful motive to diligence, fidelity, and ardor in the duties of life? It ought to be irresistible to all, who attend to the other truth contained in our Lord's declaration, that death will put a period to our labors. On present character depends future condition, on the improvement of time, hang the issues of eternity. "By the deeds done in the body," are men to be judged. In the night of death no man can work. Vain is the hope to supply the deficiencies of this life in any other stage of being. The means of knowledge, the opportunities of virtue, and the occasions of usefulness, here enjoyed, will not follow us into the grave, where there is "no work, wisdom nor device."

Such are the lessons and motives, at all times suited to affect our minds and hearts, at this time brought home to our bosoms by the life and death of the great and good man, to whose remains we are now paying our tribute of tender and mournful respect. Let us be instructed by his faithful, laborious life, and warned by his sudden and too early death. To recollect what we revered and loved in the character of a lost friend, is the balm of grief, the indulgence claimed by grateful veneration. We owe it to truth and equity; to our own instruction and encouragement, and to the designs of Providence in the afflict-  
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ing event and to the declarations of the divine word ; to hold the memory of the just in respectful and everlasting remembrance ; to lay it to heart, when the righteous perisheth, and by dwelling on their worth, to endeavour to catch their spirit, and glow with their flame.

In an eminent manner did the person we lament, appear to consider himself, with all his endowments and opportunities, as placed in the world by the Great Moral Governor, and bound by the strongest obligations and motives to be faithful, active, and persevering in the duties of his station. In few instances have time and talents been so diligently, conscientiously and usefully employed. A genius active and original, a judgment distinguishing and correct, and a retentive memory, improved by a learned education, and habitual and close industry ; and united to christian faith and temper, could not fail, to make a character of eminent usefulness and honor. We have reason to bless the great Head of the Church that he devoted himself to the christian ministry, and entered into the spirit of his office. With what diligence and zeal he strove to acquire and communicate christian knowledge, none present can be ignorant. Seizing the early hours of the day, superior to the enticements of indolence, abhorring idleness, finishing whatever study or inquiry he had begun, and using recreations and visits, as preparations for serious pursuits, his mind was enriched with a large store of theological and evangelical learning. But his ardent curiosity did not confine itself to the mere studies of his profession. Not by slighting any of the public or private duties of his office, but by superior economy of time

time and industry, he redeemed leisure to carry his researches into other fields of literature, suited to gratify his taste and increase his usefulness. How well he joined to theology and general literature the knowledge of human nature and the characters of men was evinced by his discourses, adapted to real life, and unfolding the secret springs of action ; and by his conversation and behaviour, suited to persons, times, and places.

Such intellectual and moral attainments could not but render him an important character to the world, to his country, and to the religious, literary, and domestic societies, with which he was connected. The world has reaped the fruits of his labors and researches, not only in his professional studies, but in other departments of literature ; in writings, which will maintain their reputation, so long as readers of piety and taste, and lovers of historical truth remain. It is a painful circumstance attending his death, that it stops the progress of a useful and interesting work, for which the public voice pronounced him peculiarly qualified, and which the world of letters hoped he might extend through the successive periods of his country's history.\*

How he magnified the office of the christian ministry, you and others, who enjoyed his ministrations, who joined in his prayers, who listened to his preaching, and saw him in the private duties of his station, can better conceive, than I describe. If a judicious and seasonable choice of subjects, pertinency of thoughts, clearness of method, and warmth of application ; if language plain and perspicuous, polished and nervous ; if striking illustrations ; if evangelical doctrines and motives ;

\* The American Biography.

motives ; if a ferioufnefs, and fervor, evincing that the preacher's own mind was affected ; if a pronounciation free and natural, diftinct and emphatical, are excellencies in public teaching, you, my brethren of this Society, have poffeffed them in your deceafed Paftor. Your attention was never drawn from the great practical views of the gofpel by the needlefs introduction of controverfial fubjects ; nor your minds perplexed, nor your devotional feelings damped by the cold fubtleties of metaphyfick. His preaching was defigned to make you good and happy, and not to gain your applaufe. Whilft the manner as well as matter was fuited to affect the heart, no attempt was made to overbear your imaginations and excite your paffions by clamorous and affected tones.

You are witneffes what is loft no lefs in private conduct and example, than in public miniftrations ; how well his life became his doctrine, how the divine, moral, and focial virtues appeared in him in the various fcenes of life, in the hours of adverfity, and in his intercourfe with his people. You are witneffes, how kind and inoffenfive, yet plain and fincere was his demeanour towards you ; how tender and fympathetick were his feelings ; for he could fay, “ Who is weak and I am not weak ? Who is offended and I burn not ? Have I not wept with him that was in trouble ? ” You are witneffes, how ufeful was his converfation, how fimple and unaffected were his manners. The fick are witneffes of his attention, his fidelity, and rendernefs, in comforting the believing, in warning the finner, and confirming the doubtful. The unreafonable and cenforious are witneffes of his patience and indulgence, the unbelieving of his defire to convince

vince them; the afflicted and despondent of the sweetness of his consolations and his gentle encouragement; the poor of his ready advice and assistance, and to the extent of his abilities, his alms; the rich of his christian independence, united with a becoming complaisance; and the profligate, of his grief for their depravity, of his utter disapprobation of their characters.

To other Churches and to his Brethren in the Ministry, he omitted no opportunities of being useful. The cause of religion in general and in this part of our land in particular, derived eminent support and honor from his learned, able, and faithful preaching and his exemplary life. At a time, when an "evil heart of unbelief," or a thoughtless indifference is so prevalent, the loss of such an influence in favour of truth and virtue is a general calamity.

Whilst the Church is deprived of a distinguished Minister, the Republic of letters of an accomplished Scholar and Writer, the country mourns a Patriot. Ever a strenuous assertor of the rights of the Colonies in speech and writing, and a warm friend of the revolution, which accomplished the independence of the United States; he was also a decided advocate and supporter of the governments of our own choice, which succeeded, and of the Constitution for the States in Union, which he considered the bulwark of our national security and welfare. His love of true liberty was equal to his hatred of licentiousness; his zeal for the rights of man to his zeal for the defeat of faction and anarchy. Actuated by public spirit, and, viewing it the duty of every citizen to throw his whole weight into the scale on the side of law and order.

order, he was earnest in his wishes and prayers for the government of the country, and in critical periods, took an open and unequivocal, and as far as professional private duties allowed, an active part.

The Academies and Societies, instituted for Arts and Sciences, for promoting Historical Knowledge and Humanity, as well as the University, are deprived of all that assistance and support which, as far as health permitted, they derived from one, whose predominant desire was to do good, whose solid mind was superior to the vanity of applause, and valued every thing in proportion to its utility.

As a son, a husband, a father, a brother, a friend, and neighbour, what he was, their bleeding hearts can tell, who were connected with him in these interesting relations; who knew his kind and cheerful temper, his sincere and guileless disposition, his disinterested benevolence, and his activity in every good work.

Is it possible for a christian to doubt that death, to one of such a character is unspeakable gain? Believing him to have been steadfast, unmoveable, always abounding in the work of the Lord, can we imagine that his labor will be in vain? If he is faithful, who hath promised, there is henceforth laid up for him a crown of righteousness. He shall not remain under the power of the grave. The eye of faith follows him into a world of bright and endless joy. Neither ought the *suddenness* of his departure to be viewed as an evil to him, however shocking it may be to surviving friends. Nature indeed teaches them to think it would have given some alleviation to their feelings, to have had a parting interview, to have heard his last wish;

to have received his final blessing. Their consolation under the want of this indulgence to their affection is to be found in reflecting, that to such a man it was a favoured lot to be saved the anguish and terror of a lingering death.

But whilst his christian temper and hope forbid us to mourn for him, they do not forbid us to mourn for ourselves. Those virtues, which fitted him for heaven, made him desired on earth. To his lonely consort and desolate family, whom he cherished and protected, to his destitute flock, by whom he was loved and honored, to the circles of private friendship, whom his company enlivened and blessed, to the friends and ministers of religion, whom he advised and encouraged, to the lovers of learning, who viewed him as her patron and ornament, it is allowed and required to deplore so great a loss. But let resignation be joined with sorrow. Man is born to die. Genius, learning, and worth can claim no exemption from the tyranny of the grave. The stroke of death is directed by that infinite Being, who is too wise to err, and too just to do wrong; who takes only what he gave, and what was not deserved so long; and whose darkest dispensations will hereafter appear consistent and glorious.

Whilst we do not faint under his rebuke, neither let us despise his chastening. We are loudly admonished to follow the deceased friend in all things, in which he followed Christ. Let his piety, his fidelity, his diligence and zeal, be cherished in our remembrance, and emulated in our conduct. For a time before his death, he had peculiar cause to be looking  
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for his last change. Those admonitions of his frailty, which he had in his own body, by the attacks of that disorder, whose last return he survived but a few hours, we have in the thousand unseen dangers, within and without us, and in the continual ravages of the destroyer within our knowledge or observation. But whilst we also watch for the summons out of life, let us watch as he did; not by anxiously or supinely meditating on death, but by doubling our diligence in all the duties of life. Though sensible of his continual danger, he possessed his mind in calmness and vigor; arranged his affairs, and exerted unremitting industry, when not interrupted by pain or debility, in his studies, and in attentions to his family and people, resolving, like a good soldier, to die at his post. This is the proper effect of the fear of death; which should stimulate, not damp our ardor in every laudable pursuit; that when it shall come, it may find us employed in our Master's business. "Blessed is that servant, whom his Lord, when he cometh, shall find watching. If he shall come at the second or third watch and find him so, blessed is that servant."

The relatives of the deceased are not forbidden by reason or religion, to let the tide of affection flow. The solitary *partner* of his life is ready to exclaim, "Heavy as the sand of the sea is my grief. I was at ease, but thou hast broken me in pieces. Even to-day is my complaint bitter." Who shall chide her tears? Who shall be insensible to her distress? But there are consolations, neither few nor small. Let the hope of immortality, which sustained her departed friend in  
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the changes, trials, and sorrows of life and the prospect of death, be an anchor to her soul, sure and steadfast. Let it soften her grief, that he has finished his warfare and is gone to receive his crown. She cannot wish him to return and again enter the lists, and engage in the combat. She will hail his safe arrival on that peaceful shore, "where the wicked cease from troubling and the weary are at rest." There is a friend in heaven, before whom she may pour out her sorrows. To his kind providence, may she confidently trust her worldly interests. The curtain of separation will soon be drawn, and reveal that glorious and happy state, where the darkest designs of Providence shall be explained, where virtuous friends shall no more be divided, and the tearful eye and the bleeding heart be unknown.

May the *children* acknowledge and adore the hand of a righteous God in this melancholy reverse; and find a balm for their wounded hearts in the truths and promises of religion. While they mourn the death, may they be thankful for so long a continuance of the life of their excellent parent. May they remember his instructions, his example, his prayers; call up his respected idea in every season of temptation, and trouble, as a restraint, a solace, and an incentive; and prove themselves worthy of such a father. May they endeavour in some measure to supply their loss by redoubled affection to each other, and assiduity towards their surviving head. Sensible of the worth and importance of a christian temper and hope, may they take each other by the hand and go on rejoicing through all the dark and gloomy steps  
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of this earthly pilgrimage in the way to everlasting life.

We are afflicted in your affliction, my Fathers and Brethren of this *Church and Society*. We, who were connected with you in a joint religious service, share the loss, having participated with you as well in his labors at stated seasons as in his private society. The person who addresses you may be allowed to speak of the void made in his happiness by the dissolution of a friendship, which excited his happiest emotions and contributed to his improvement and honor. "But the fathers, where are they; and do the prophets live forever?" Unavailing are worth or friends to avert or stay a moment the stroke of death. Bless God for the benefit of his labor of love so long. Remember how he taught, persuaded, and warned you. You desired and valued his life: cherish and respect his memory. Be assured that to whom much has been given, of them will much be required. Let no root of bitterness spring up among you. Though the Shepherd be smitten, let not the sheep be scattered. By the love you bear to his memory, by your desire to avoid every thing which it would have sharpened his last pang to fear, be intreated not to forsake the assembling of yourselves in the house of God and at the table of the Lord. "Be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you."

May we, my Fathers and Brethren in the *Ministry*, especially those of us, who were *associated* with the deceased Brother, be suitably affected by this awful visitation. One dear and important to us and to the  
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cause of our common christianity, had been torn from the embraces of our affection,\* when we are suddenly called to resign another, whose praise was in all our Churches, whose worth engraved on our hearts. Let the scene before our eyes, be a commanding motive to work while it is day, since the night of death is approaching. Let it quicken our diligence, and zeal, and increase our circumspection and fidelity. Let it wean us from undue attachment to a world, which death will soon stamp with vanity ; and excite us to lay hold on the sublime promise, "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

A M E N.

\* JOHN CLARKE, D. D.

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The following CHARACTER was published in the *Columbian Centinel*.

BOSTON, JUNE 25, 1798.

*CHARACTER OF THE LATE REV. DR. BELKNAP.*

**J**EREMY BELKNAP, D. D. Pastor of the Church in Federal-street, was born in this town, June 4, 1744; had the rudiments of his education at the grammar school, under the care of the celebrated Mr. Lovel; and entered Harvard College, in 1758. This year he published a poem upon the taking of Cape-Breton.

He discovered at this early period, such marks of genius and taste, such talents for composition, such a flow of sentiment in conversation, as to engage the esteem of the students, and arrest the attention of his instructors. His friends anticipated a life that would be distinguished, and soon beheld, with satisfaction, that it would be eminently useful.

Having received the honors of the University, in 1762, he applied his mind to the various branches of science; but feeling very serious impressions of divine truth, he turned his thoughts to theology, and the more he studied, the more he was captivated with the beauties of religion. The whole bent of his soul was to the work of the ministry, and to this he, in the most solemn manner, devoted himself. In 1763, he published a pathetic elegy, upon the death of his minister, the Rev. Alexander Cummings, which discovered how much he was influenced by devotional sentiments.

When

When he became a preacher of the gospel, he was invited to take the charge of the church at Dover, in New-Hampshire. There he passed several years of his valuable life with the esteem and affection of his flock, in habits of intimacy with ministers, and other gentlemen of the neighbouring places, all of whom regretted his departure. He received marks of attention and respect from the first characters of the state, who persuaded and encouraged him to compile a history which does much honor to our country, and has given the author a name and distinction among the first literary characters of the age.

Soon after Dr. Belknap had left the Church in Dover, the Presbyterian Church in this town became vacant. Having agreed to form their Church upon Congregational principles, and invited him to be their Pastor, he accepted the call, and was installed April 4th, 1787. Nothing could have been more agreeable to the ministers and people of the other churches, and to all who regarded the interests of the University of Cambridge, with which he became officially connected; being fully confident that he would be a great instrument in promoting the cause of religion and learning.

He was an evangelical preacher; but his sermons were filled with a rich variety of observations on human life and manners. He never aimed at a splendid diction, but a vein of piety ran through his discourses, and his style was uncommonly elegant and perspicuous; his arrangements clear and luminous; and his language adapted to the subject. He was sure to gratify equally the taste of the best judges of composition,

sition, and the humble inquirers after truth. He had a great readiness in quoting and applying texts of scripture, and had read much of casuistic, systematic and polemical divinity; but he chose to give every sentiment a practical turn, and to diffuse that wisdom which is profitable to direct.

During the eleven years of his ministry in this place, the Society with which he was connected grew and flourished. The attachment was strong and mutual. While they admired his diligence and fidelity, he received from them every testimony of respect, which marks the character of a kind and obliging people.

His attentions to his flock were founded upon a regard to them, and the interests of religion. He was their sincere and affectionate friend, and he experienced peculiar pleasure in giving religious instruction to young children. He was very active in encouraging those publications which are designed for their use and benefit.

As a husband, parent, brother or friend, he was tender, affable, kind and obliging—he gave advice with cheerfulness, and with an attention to their concerns which invited their confidence.

The friends of Dr. Belknap were numerous. His acquaintance was much increased by his becoming a member of so many literary and benevolent societies; and he was active in promoting the good of every association to which he belonged:—wherever he could be of any service, he freely devoted his time and talents.

The Historical Society have lost their most laborious and diligent member, and the founder of their institution.

tution. No man had ever collected a greater number of facts, circumstances and anecdotes, or a more valuable compilation of manuscripts, which might give information and entertainment to all those who wish to know the history of their own country. In his pursuits of this kind, he frequently met with disappointment from the loss of valuable papers, and he often mentioned to his friends in New-Hampshire and Boston, that it was necessary to preserve them by multiplying copies, and making it the principal duty and interest of an association to collect them, and to study their value. The proposals of Dr. Belknap met with the approbation and encouragement of several gentlemen in this town and its environs, and the Society was incorporated in 1794.

As an author, Dr. Belknap appears with great reputation, whether we consider his fugitive performances which often appeared without a name, or his larger works which have been celebrated in America and Europe. He wrote much in the cause of freedom and his country before our revolution, and his patriotic ardor was as strong and sincere of late, as in former years.—He was attached to the Federal Constitution of these States, which he thought to be the bulwark of Freedom and good Government ; he was fully persuaded that it had been wisely and purely administered, and in his conversation as well as in several of his public performances, manifested a conviction, that a firm and uniform support of it, was essentially necessary to the Liberty and Prosperity of our country.

The first volume of the American Biography excited a strong desire in the minds of the readers to

have the work continued. A second volume is now in the press,—and the tears of genius are shed, that a work of so much entertainment and information, could not be finished by the same hand. His mind was richly furnished with this kind of knowledge, and he wrote for the public benefit.—The love of fame was only a secondary consideration, his mind seemed to glow with a desire of being useful.

The frequent returns of ill health to which this worthy man was subject, gave an anxiety to his friends, and led *him* to think that his days could not be long upon the earth. This stimulated his exertions, that he might do the more service while the day lasted.

But he was seized suddenly with a paralytic disorder at 4 o'clock, and died before 11, on Wednesday morning.

His remains were entombed on Friday last, with every testimony of respect from the inhabitants of the town.—The Rev. Mr. Kirkland preached an affectionate discourse from John ix. 4. The whole assembly expressed their sorrow for the loss of one so near and dear to them, as a brother and friend; so amiable in the more tender relations of domestic life, so exemplary as a christian, so useful as a minister, so respectable in all the public offices he sustained.—Who does not readily acknowledge the worth and excellence of such a character?

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*List of Dr. Belknap's Publications.*

A Sermon upon Military Duty, preached at Dover, 1772.

A Serious



A Serious Address to a Parishioner upon the Neglect of Public Worship.

A Sermon, on Jesus Christ the only Foundation, preached before an Association of Ministers in New-Hampshire.

Election Sermon, preached at Portsmouth, 1784.

A Sermon at the Ordination of the Rev. Jedidiah Morfe, 1789. *discours e deliver'd*

A Sermon ~~preach'd~~ at the request of the Historical Society, October, 1792; being the Completion of the 3d Century from Columbus' Discovery of America.

Dissertations upon the Character and Resurrection of Christ—one vol. 12mo.

Collection of Psalms and Hymns—one vol. 12mo.

Convention Sermon, 1796.

A Sermon on the Day of the National Fast, May 9th, 1798.

Dr. Belknap's Historical Works are,  
History of New-Hampshire, 3 vols. 8vo.

The Foresters; ~~by a Description of the Manners of the People of the several States~~, which has been reprinted with some additions.

American Biography—2 vols. 8vo.

He published also several essays upon the African Trade; upon Civil and Religious Liberty; upon the state and settlement of this country in periodical papers; in the Columbian Magazine, printed in Philadelphia; in the Boston Magazine, 1784; in the Historical Collections, and in Newspapers.

It is the earnest desire of many, that his fugitive writings may be collected and republished in a volume.

\* an american tale being a sequel to the history

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